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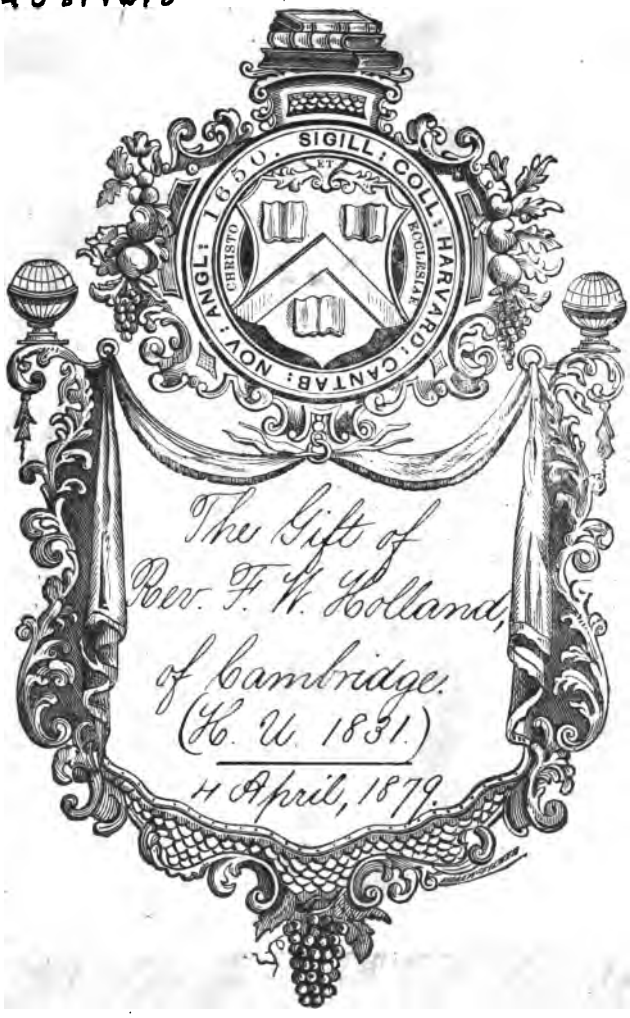
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PUBLISHERS' NOTES.

The attention of the world is at this moment directed to the city which, as the ancient rival of imperial Rome, as the centre for so many centuries of Greek learning, arts and religion, and as the capital of the once aggressive and much-dreaded Turks, has always occupied a large place in the history of Europe. One might add, also, in the history of western Asia, for Stamboul, although a European city, is the capital of an Asiatic empire, and it occupies the only direct road between the two continents. A book that should give a good description of this ancient and curious metropolis, and of the medley of races which throng its streets, and which, in ever so transitory a sense of the word, call it their home, would have therefore at this time a special timeliness and interest. Such a volume has been prepared by Edmundo de Amicis, the well-known Italian writer, (author of "A Journey through Holland," "Spain and the Spaniards," etc., etc.) in his *Constantinople*, a work which in Italy passed through seven editions in a few weeks' time, and a translation of which has just been issued by G. P. Putnam's Sons.

Prof. De Gubernatis, himself an authority on literature, in a long review of the book, says: "A trustworthy and exceptionally vivid description of the city which, in the present reopening of the Eastern question, is attracting more attention than any other in the world. De Amicis is one of the strongest and most brilliant of the present generation of Italian writers, and this latest work from his pen, as well from the picturesqueness of its description, as for its skilful analysis of the traits and characteristics of the medley of races represented in the Turkish capital, possesses an exceptional interest and value."

We add a characteristic extract from the author's description of Turkish women, as quoted by De Gubernatis :—

"The chapter on the Turkish Women is perhaps the most important and the cleverest, flavored with a little touch of maliciousness, that both conquers and pleases the reader. See, for example, with what talent he describes the impression made upon him by the *veils :*

'Such is the art with which they adjust the jasmæc, that the pretty seem beautiful and the ugly passable. One cannot describe what they do with their two veils ; with what elegance they trim them like crowns and turbans—with what luxuriance and wealth of folds they twist them around—with what lightness and carelessness they loosen them and let them fall—how they use them to discover, to hide, to promote, to propose enigmas, to reveal unexpectedly little surprises. Some seem as if they had around their heads a white transparent cloud that could be dispersed with the slightest breeze ; others appear to be garlanded with lilies and jessamine. They seem to have white skins, that protected by their veils, acquire an enchanting softness and freshness. 'Tis a head-gear at once severe and pleasing, and has something sacerdotal and virginal about it, under which there should rise nought but gentle thoughts and innocent caprices ; instead there arises—a little of everything.' "

The picture given by De Amicis of the Lent of Constantinople, is also characteristic : "Finding myself at Constantinople in the month of Ramazan, which is the ninth month of the Turkish year, in which falls the Mussulman season of Lent, I witnessed every evening a comedy which is worth description. During the whole of Lent it is prohibited to the Turks to eat, drink, or smoke, from the

rising of the sun to the setting. Almost all, consequently, spend the night in eating and drinking; but as long as the sun is above the horizon, almost all respect the religious precept, and no one dares to transgress it publicly. One morning my friend and I went to visit an acquaintance, one of the Sultan's aid-de-camps, an unprejudiced young officer, and we found him in a room on the ground floor of the imperial palace, with a cup of coffee in his hand. "What!" exclaimed Yank, "do you dare to take coffee after sunrise?" The officer shrugged his shoulders and replied that he laughed at Ramazan and fasting; but just at that moment a door opened suddenly, and he made so rapid a movement to hide his cup that he overturned it, and spilt it on his boot. It may be understood from this how rigorous is the abstinence imposed upon those who are all day long under the eyes of others; the boatmen, for instance. It is amusing to plant one's self upon the bridge of the Sultan Validé a few minutes before the sun goes down. About a thousand boatmen may be seen at this point, far and near, going and coming, or sitting still. They have everyone been fasting since dawn, are wild with hunger, and have their little suppers ready in the caique, and their eyes continually move from the food to the sun, from the sun to the food, while there is a general agitation and restlessness among them, as in a menagerie when the animals are about to be fed. The disappearance of the sun is announced by a gun. Before that longed-for moment no one puts a crust of bread or a drop of water into his mouth. Sometimes, in a corner of the Golden Horn, we tried to bribe out boatmen to eat before the lawful moment, but they always answered: *Iok! Iok! Iok!* no! no! no! pointing to the sun with a timorous gesture. When the sun is half hidden, they begin to take the food in their hands; when there is nothing but a thin luminous arch, then those who are motionless, and those who are rowing, those who are crossing the Golden Horn and those who are skimming over the Bosphorus, those who are sailing in the Sea of Marmora and those who are resting in the most solitary bays of the Asiatic shore, all with one accord turn towards the west and stand fixed, with their eyes on the sun, mouths open, bread in hand, and joy in the visage. When nothing is visible but one small fiery point, at last the fiery point vanishes, the cannon thunders, and in that very instant, thirty-two thousand teeth bite off enormous morsels from a thousand pieces of bread; but what am I saying? A thousand! In every house, in every café, in every cavern the same thing is happening at the same moment; and for a few minutes the Turkish city is nothing but a monster with a hundred thousand mouths, that eats and drinks."

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The most trivial book published is a piece of the life of its own day, and might help some historian to illustrate truths unsuspected by its author. As one may talk without knowing how the tongue is moved, so one may talk also without knowing the significance of what one says. But a people without a literature would be in a worse case than a man without a tongue, for a tongueless man can think, and act upon his thinking. Literature is, for a commonwealth, much more than utterance—it is a main part of the very act of thought. It forms opinion, determines action, reasons out all problems that concern the welfare of the many. The meditation in a single brain that precedes action of the individual is chiefly a

trial against each other of the force of arguments that point to opposite conclusions, and this is represented in the public brain by energies of diverse minds. Some books represent such a process of reasoning; some represent simply spiritual aspiration; some the animal tendencies, some the vices of the body politic. It is one of the blessings of a free press that we get our due proportion of bad books. There is no help for a patient who conceals his symptoms. Our literature is so free that we can see ourselves in it almost wholly; and have, at any rate, material enough from which to judge wherein our best strength lies, where also, and how far, it is endangered. Since men are born to differ in opinion, and to get at truth by doing so, it is not to be expected or desired that critics should agree in their interpretations of what they observe, or even that they should succeed in seeing the same thing as the same thing. Let it be enough for us that it is something. We may agree that the study of a book does not end with the finding in it of this or that passage to admire or to condemn, or even with finest criticism that treats of it only as an isolated piece of thought. * * *

In every time there is a central line of energy working in a definite direction within all intellectual work, and in our time the direction of this line of energy is in part determined, and its force has been much increased, by the impulse given at the great French Revolution. We do not in these days take the course to which that Revolution pointed, though we seek a way to the same end. The end sought is, of course, in general terms, the common good; but the particular work to be done for attainment of that, as well as the conception of the sort of good to be attained, differs at different dates. While a nation grows by increase of the number of its citizens who can think safely for themselves, its government has to abate more and more its claim to think for them and to perscribe the limits of their action. The history of an advancing people becomes in part a story of such gradual adaptation to new circumstances; and as all change of this kind is the result of conflicts of opinion, there is a period in the history of every country in which it may perhaps be said that the central line of energy runs through a contest on the limit of authority. * * *

True reason and true religion are so closely in accord, that reason applied to artificial life by French philosophers who put aside the Bible had an aim closely akin to that of Wesley in his preaching. The preacher saw a dead religion, and, without discarding it, he sought to give it life. He dwelt with intense energy upon the duties of the Christian, and, in his own way, endeavored to stir, and did stir, thousands to a new resolve. They must resolve that their religion, no longer a form, should make them attempt really to live up to the Christian ideal: visiting the prisoners, comforting the poor, putting aside envy, hatred, malice, and all uncharitableness. Without breaking down the fences of theology, the Methodists, at the same time when Joseph Butler reasoned with doubt in his *Analogy*, began to spread their zeal for being and not only seeming Christians. But outside the fences of theology a like zeal was at work, an issue of the same reaction against a corrupt formalism. There Reason set up a ideal of fraternity and brotherhood, which was not unlike that of the Sermon on the Mount. Montesquieu studied the English Revolution, and in his book, published in 1748, *De l'Esprit des Lois*, based upon our experience the doctrines by which he thought France might profit. But bold thinkers were then looking beyond a mere imitation of the English Revolution. They sought a vital change in the relations between man and man. Rousseau, in 1750, argued upon the question proposed by the Academy of Dijon—'What is the origin of inequality among men, and is it authorized by the law of nature?'—that the advantage a man has over the brute in being able to aim at

perfection may be, after all, the chief source of his misery, and that, terrible as the thought is, he might have been a benefactor who first taught the dwellers by the banks of the Orinoco to flatten their foreheads that they might destroy the power of their brains.

In his *Contrat Social*, which became a text book of the French Revolution, Rousseau argued afterwards that we had become decrepid through excess of civilization, that man in a state of nature was a type from which we have too far departed, and therefore that we must retrace our steps and work for the rejuvensence of the world The pride of intellect was spent in praise of vegetable life. Religion, some said, was corrupt, therefore, they said, religion was an evil ; it was not separable from superstition. Civilization, some said, was corrupt, therefore, they said, civilization was an evil ; it was not inseparable from injustice. The tendency of many thinkers was to dwell upon the simple harmlessness of savage life, of man as he was supposed to have been when in the state of nature ; and the frequent argument was that we should retrace our steps, go back instead of going forwards. But in truth the fault was, in each case, not the too much but the too little. Men needed, as they still need, to be religious, and they needed, as they need, to be more civilized. They will not be more religious till they place the spirit high above the letter, and prove their opinions by the lives that come of them. Great advance has been made since 1750, but it would still be an exaggeration in their favor to call any people upon earth half civilized. It is a far journey yet to what Mr. Tennyson has called 'the crowning race.'

However they might disagree as to the remedy, the reasoners of the last century had no difficulty in finding the disease. They broke the armor of conceit, and caused men who had gone about glorying in their high civilization to admit into their minds a new and startling sense of what they might be and were not. Helvetius, in his book *De l'Esprit*, published in 1758, said : 'If a sage descended from heaven, and in his conduct consulted only the light of reason, he would universally pass for a fool. He would be, as Socrates says, like a physician whom the pastrycooks accused before a tribunal of children of forbidding pies and tarts. He would certainly be condemned.' An English Methodist of the same date might have said that : only his word would have been 'religion' where Helvetius said 'reason.' Nor was there essential difference in the kind of relation between man and man that each regarded as the proper aim of life. * * *

This dominant truth of our own time is at the heart of all Mr. Carlyle's writing. If we hold that he sometimes overrates the backsliding of the age, that is but a form of enthusiam for each man's fidelity to truth. If we hold that he sometimes makes of the strong man his hero with conception of a too despotic power in his strength, that is but a form of enthusiasm for the force of individual life by which a mastery is won. His hero-worship in all forms is but a dwelling on the strength each has within himself to be what he seldom is.

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PUBLISHERS' NOTES.

The thermometer stands "among the nineties," and "light literature" is again in order. The connection between the position of the mercury and the "specific gravity" of books is a real "curiosity of literature," and certainly deserves the attention of some philosophical enquirer.

If it is really the case that ideas are uniformly expanded and attenuated by heat, and solidified and strengthened by cold, there ought certainly to be a good market in Greenland for the heaviest standard literature, and we shall expect to find the best examples of "Whip-syllabub" volumes in some "*Equatorial*" series of summer books warranted to be adapted to "100° in the shade."

Whatever may be the scientific causation, the fact is indubitable that, with the approach of July, the portly folios and solid octavos retire into seclusion, and the bookseller's counters blossom out instead with gaily-tinted little sixteen-mos, whose contents are warranted to refresh and to cheer (without inebriating) minds which have been brought to a state of lassitude by the work and study of the departed winter, or by the heat and leisure of the present summer.

The volumes that are to accomplish this desirable task, though slight in substance, need not be flimsy in texture; and while not weighty with instruction, may still in their own piquant and sprightly way have a moral to point.

Nonsense of a high order. (and none other is endurable) is, in its right place, the highest wisdom,—and the highest art is, in fact, called into play in giving a light and graceful expression to thoughts and themes of real value and importance.

The publishers venture to hope that these several requirements of good light literature will be found to have been met by the volumes on their present summer list. These include: *Six to One, a Nantucket Idyl;* the summer experience of an editor who went to Nantucket for rest for an over-tasked brain, and who, under the refreshing influence of an environment of unlimited ocean and girls (especially girls) found rest and—something else.

The Crew of the Sam Weller, by John Habberton, a strong and realistic story of the Mississippi. Mr. Habberton made such a success last season with what was called his "Nursery Literature," that the more substantial prestige of his very different group of books, comprising "The Barton Experiment," "The Jericho Road," and "The Scripture Club," has in a measure been overlooked.

These three volumes however attained a sale of more than 100,000 copies, and are called by the best critics most original and important additions to American literature. They were books "with a purpose," written as an expression of certain vigorously put theories and ideas of the author, on the subjects of true charity, temperance, reform, church work, etc.

To this class of "books with a purpose" belongs the new volume, "The Crew of the Sam Weller," and it unquestionably includes some of the author's best and most thoughtful work.

Third on the list comes the collection known as *Shooting Stars*, by Mr. Alden, the "Sixth Column" Man of the N. Y. Times. These are studies in life

and philosophy, so varied in their nature as to be rather difficult to properly characterize in the space of a paragraph.

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The *Canoeing in Kanuckia*, the record of the vacation voyage of Norton and Habberton, has been already referred to in the *Companion*. Now is the time when the Canoeists are afloat, and it is to be hoped that in all the camp-outfits, alongside of the coffee-pot and the pocket Testament will be found a copy of this all-essential record, of which the *N. Y. Times* says, "There is no breezier or better companion for a summer vacation."

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THE REPORT OF THE COPYRIGHT COMMISSION OF GREAT BRITAIN.

(From the *London Spectator*.)

The report of the Select Committee on Copyright deals with ground covered by fourteen Acts of Parliament. Of these Acts, the Commissioners have to speak in that disrespectful way which English Law usually deserves, when regarded as the result of a scientific process. In the present case, it "is wholly destitute of any sort of arrangement, incomplete, often obscure, and even when it is intelligible upon long study, it is in many parts so ill-expressed that no one who does not give such study to it can expect to understand it." Acts of Parliament framed in this fashion are likely to be rich in arbitrary distinctions. Thus the term of copyright in books is not the same as in paintings, engravings, or sculpture. The term of copyright in a lecture printed and published is not the same as the term of copyright in a book. The term of copyright in a lecture publicly delivered, but not printed and published, is wholly uncertain; while as regards music publicly performed, but not printed and published, it is doubtful, and may be perpetual. A system of registration is provided for books and paintings, though its effect in the two cases is different, but for dramatic pieces and for lectures or engravings there is no registration. Newspapers occupy a position of peculiar uncertainty. It has bee decided that there is some sort of copyright in them, but that they are not books within the meaning of the Copyright Act of 1842. Yet the question whether there is such a thing as Copyright at Common Law apart from statute has never been decided, and the Courts have always leant to the opinion that there is not. Now that the Report of the Commission has been published, it will be the fault of the Government if these anomalies remain in being much longer. The Commissioners have enjoyed the very great advantage of having Sir James Stephen for a colleague, and he has drawn up for their use

a Digest of the existing law, which makes the fourteen statutes in which it is contained as intelligible as it is in their nature to be. In the margin of this digest the changes recommended by the Commissioners are noted, so that all that remains for the legislator to do is to determine whether he will codify the law as it is, or as the Commissioners think it should be, or as some one else thinks it should be. Sir James Stephen arranges the law in six chapters, dealing respectively with copyright at Common Law in unpublished documents and works of art, with copyright in books; with copyright in dramatic pieces, lectures and works of art; with registration, with the penalties for the infringement of copyright, and with international copyright. The Commission follow the same order in their Report. In the present article we shall only deal with their recommendations as to Copyright in Books.

We shall not enter upon the question raised by Sir Louis Mallet, whether there ought to be law of copyright at all. As an abstract issue, it is one of great interest, and Sir Louis Mallet's argument against the recognition of the right is able and weighty. But we feel no doubt that to recommend the total abolition of copyright would not only shock public opinion unnecessarily, but tend to foster a wholly false notion of the relative importance of ideas and material property. There are reasons why an author's right to his books should not be held to confer the same rights as a farmer's right to his sheep or turnips, but they are not reasons which would impress common-place minds. The conclusion arrived at by minds of this description, supposing copyright to be abolished, would be that books were of less value than sheep or turnips. If they were of equal value, it would be argued, the law would take equal care of them, but by refusing to take equal care of them, the law shows that it thinks the unprotected article of very much less moment than the protected article. Nothing can be gained by going out of our way to cherish and propagate such a delusion as this. Assuming, however, that copyright in books is to be maintained, Sir Louis Mallet is of opinion that the necessary protection would be better given by a system of royalties, under which authors should have, instead of the exclusive right of publishing their books, a right to receive a definite sum from the publisher for each copy sold. They would choose their own publisher, in the first instance; but as soon as the book appeared, every one would be free to reprint it, subject to paying the prescribed royalty. The fatal objection to this proposal appears to be that it would substitute for a right on the part of authors to recover the proceeds of their books, a right to bring an indefinite number of actions for the proceeds. Whenever a popular book was published, it would be immediately reprinted by scores of needy men, who would count upon making sufficient money to pay themselves, and be quite indifferent to their chance of making sufficient money to pay the author. He would have the right, no doubt, to sue for his royalty, but the right to sue and the power of recovery are not identical; and, in the case of a bankrupt publisher, the two would be so invariably and inevitable dissociated, that the author would very soon learn not to throw good money after bad. In fact, the publication of books in reliance on the author not thinking it worth while to sue for a royalty which he would never expect to get, would become a recognized and profitable form of the bookselling trade. It is plain that, if it is worth while to protect authors at all, it is worth while to protect them effectually, and permission to bring costly actions against men of straw is the least effective of all modes of legal protection. It is a further objection to the royalty system, that it would deprive an author of the very harmless right which he now enjoys of determining in what form his

books shall appear. In some cases the withdrawal of this right might prevent the author from publishing his books at all. Imagine, for example, Mr. Ruskin's feelings in seeing his works printed on bad paper, in scarcely legible type, bound in gaudily gilt cloth, and illustrated with cheap line engravings, after designs by some artist whose work he specially abhors. The chances are that under these circumstances he would have devoted all his energies to getting the law altered, and until he had succeeded, the world would have been the poorer.

When it is conceded that the right of an author to the exclusive publication of his own books shall be recognized and protected, the only question that remains is for what length of time this protection shall be granted. The term fixed by the existing law is the author's life and seven years after his death, or forty-two years from the date of publication, whichever is the longer period. The Commissioner propose the author's life and thirty years after his death; Sir Louis Mallet proposes a term of fifty years from the date of publication. It is plain that, *cæteris paribus*, a fixed and easily ascertainable term is preferable to a term the duration of which must remain uncertain so long as the author is alive, and we fail to see the force of the arguments which have determined the Commissioners to reject Sir Louis Mallet's suggestion. They prefer a term depending on the author's lifetime, partly because they think it will make a better provision for the author's family, partly because it will secure the expiration of all an author's copyrights at the same date, and partly because it supplies in the death of the author a point from which the expiration of the copyright can be exactly and easily computed. Sir Louis Mallet shows that the first and last of these advantages do not exist in fact, while the second is not really an advantage. The copyrights that are most likely to remain in the possession of an author's family are those belonging to books written late in life. The earlier copyrights will in many cases have been sold, a writer who has his reputation to make being seldom anxious to retain the right of publication, if he can make even slightly better terms for himself by parting with it. In the case of books written shortly before death, a fixed period, if it is sufficiently long, will be of greater benefit to the author's family than a shorter period beginning to run from his death. As regards the difficulty of fixing the date of publication, it applies with at least equal force to the fixing the date of death, except in the case of writers who have become famous; and it might easily be removed, by making it compulsory, if copyright were to be claimed, to affix the date of first registration to every copy of a book. It would be no greater hardship to impose this obligation than to insist on the appearance of a printer's name. The fact that with a fixed term of copyright the first edition of a work may be reprinted before the later and improved editions does not seem to constitute an objection of any weight. Indeed, it perhaps operates beneficially for the public, as supplying an inducement to the owner of the copyright in the later editions to reprint them at a cheaper rate. The objections which Sir Louis Mallet urges to a term dependent on the author's life seem to have much more force than any which can be alleged against a fixed term. Why should the Legislature create needless inequalities, by protecting the earlier and probably immature works of an author for a longer term than it accords in the case of his later and presumably more mature works, or give protection for a great number of years in the case of a man who writes a book at twenty-five and lives to be seventy, and for a much smaller number of years in the case of a man who writes a book at twenty-five and dies at thirty. A fixed term of half a century from the date of registration, that date being necessarily affixed to a book, in order to make the republication of it illegal, would answer every useful purpose of copyright in the simplest attainable manner.

ON THE CARE OF BOOKS.

(From the *London Saturday Review.*)

* * * The spread of circulating libraries, it is to be feared, does a great deal to foster bad habits in the care of books. These institutions tend to breed a democratic disrespect of the personality of books, and they encourage the lax notions already only too prevalent with regard to property in the book form. With many people the *raison d'être* of a book is to be borrowed; the owner owns it that he may lend it, and the borrower is in no way bound to take care that he returns it as he got it—if, indeed, he returns it at all. For bringing out any latent selfishness there may be in the character there is nothing like a borrowed book. The man who will be as careful of your horse as of his own. who will make a point of sending back your overcoat scrupulously brushed, and will even remember to return your umbrella, will not have the self-denial to refrain from reading your book over a fire or under buttered toast. When you see a page decorated with a complete solar system of grease-spots, you may depend upon it the book has been lent; that was never the doing of its lawful owner. Jagged edges tell the same tale; the book borrower trusted with an uncut book will cut the leaves with anything that comes to hand; but in general he acts on the principle that fingers were made before paper knives. In days gone by, when lamps and patent wicks were not so common, the point of the snuffers was a favorite substitute. One of the mysteries connected with book borrowing is the rage for making marginal notes which it seems to develop. That a man should mark passages for future references in his own book is intelligible; but why he should be so particular in marking a book which he will probably never set eyes on again is beyond conjecture. Nor is it easy to see why he cannot keep from expressing strong opinions, like "stuff," "rubbish," "bosh," "true poetry," "capital!" and so forth, which authors in his own possession never seem to call for. This is one of the tricks that lending-libraries are apt to confirm into habits, and it is probably only a survival of the passion for daubing and scribbling in books which is one of the less agreeable instincts of childhood. For children, unfortunately, must be counted among the enemies of books. If a book is not illustrated, they remedy the defect after their own fashion; and if it is, they are careful to show their sense of the illustrator's want of imagination. No artist ever comes up to a child's ideal, and the more suggestive his work is the more it suffers. If to this we add the jam, butter and sticky nastiness of one sort or another with which youngsters mark their approval of an author, we cannot wonder if lovers of books are not always lovers of children also, or that Charles Lamb should have pledged the memory of the "much maligned good King Herod." Of course, as far as children are concerned, the evil is in some degree preventable, but it is not so easy to keep books out of the hands of the detrimental book borrower. Not a bad plan is to have handsomely bound a genuine circulating-library copy—a well spotted and scrawled one—of some popular work, which, before he has had time to exercise the *droit d'emprunteur* among your shelves, you can carelessly show him as an example of "what comes of lending books to people who have no respect for them." It may put him off altogether, for his borrowing is not prompted by a desire for knowledge. At any rate it may have the happy effect of compelling in some slight degree that "reverent care" of books which, after all, is the true end of binding, book-cases and bibliophilism in general.

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PUBLISHERS' NOTES.

Le Goff's Life of Thiers. The Republic in France is no longer an experiment but a settled fact, and as far from being, as has been feared, and as in past French Republics has certainly been the case, a disturbing and revolutionary influence in Europe, it is at the moment by far the most self-sustained, the most conservative, the most domestic of European governments.

It is certainly a reversal of history when Englishmen are complaining of the absolutism of "one-man power," and the world at large is dreading or criticising or laughing at the self-asserting and curiously bombastic imperialism of Great Britain, while Frenchman are quietly ruling themselves through one of the most representative of governments at present existing in Europe, and are devoting themselves to educational and economical reforms, giving to none any present cause for dreading French ambition or French injustice.

Nations work out their own history and development; but the working out and the development can be hastened or retarded, affected for good or for evil, by the individuals who are selected or who assert themselves as leaders.

There can be no question that during the long struggle of France towards a Constitutional government, which was terminated in the tawdry and unproductive splendors of the Second Empire, and in the later conflict which, out of the chaos and ruin left by the fall of that Empire, evolved the Third Republic, the most prominent worker in the cause of representative government, was LOUIS ADOLPHE THIERS, and to him more than to any other one man is due the success and the stability of the Conservative Republic of to-day.

The life of Thiers is therefore the history of representative government in France during the Nineteenth Century, and must possess a special interest for American readers.

This book is written especially for the American public by FRANÇOIS LE GOFF, of Paris, a French publicist of the Conservative-Republican school, who knew Thiers personally, and who is thoroughly conversant with the history and politics of France. Besides the biographical narrative, which is enlivened by many fresh anecdotes, the writer attempts to present such a connected view of French political history for the last fifty years, as will throw light upon the present crisis in France, so incomprehensible to most Americans. The work will also be interesting as an able defence of the unity of Thiers' political life, a position rarely assumed by even the most ardent friends of the great statesman. It is illustrated by a portrait on steel of the subject, a fac-simile of his handwriting and autograph, a view of his home, e c.

CARL SCHURZ on **Honest Money and Labor**; JUDGE HUGHES on **The Currency Question**; M. L. SCUDDER on **National Banking.**

Resumption has been attained, for which there is good reason to be thankful; but financial and economic questions are still the prominent ones before the country, and must remain so for some years to come.

The inflationists and repudiationists and heavily mortgaged debtors, though for the moment checked, are still rampant and ready for mischief; while the silver-mine owners, and honest but confused citizens who think that it is "unpatriotic" not to retain our full confidence in the serviceability as a "stand-

ard" of that uncertain and fluctuating American product, silver, will not admit that they have been checked at all, and are as ready as ever to insist that the creditors of the Republic ought to be happy to take 84 cents in silver as the equivalent of 100 cents of gold.

In view of the difficulty that some of the said creditors find in getting 50 cents on the dollar, or any cents at all, from a number of states, counties and townships, in which they were so unwise some years ago as to place confidence, perhaps they *ought* to be happy with their 412½ grains of silver. There are many American citizens however who are not satisfied, as a matter either of honor or of policy, to see the credit of the National government sink as low as that of Tennessee, Missouri, Virginia and Louisiana, and they propose, before there can be enough of the 412½ grain dollars in the market to seriously affect the payment of obligations, national or individual, to use their best efforts to put a stop to the further issue of these unworthy coins, and to educate our voters and legislators to an appreciation of the fact that there is neither honesty, wisdom, nor even saving, in the scaling down of debts by 16 per cent.

Foremost among these workers is the HON. CARL SCHURZ, the able Secretary of the Interior, whose utterances on the currency question have always been clear-headed, comprehensive, and to the point.

His lecture upon HONEST MONEY and LABOR delivered in Boston last fall, has now been issued, after a careful revision, as No. 11 of the Series of "Economic Monographs."

No. 12 of the same series is an essay on NATIONAL BANKING, by M. L. SCUDDER, Jr., President of the Loyal Money League of the Northwest, an organization which, through the past year, has done a most important and effective educational work. Mr. SCUDDER'S monograph sets forth clearly and concisely the services rendered to the community by the present national banking system, and the baselessness and absurdity of the assaults upon it.

THE CURRENCY QUESTION, by Judge R. W. HUGHES, of Norfolk. Va., deals with both the currency and the banking questions, and is an able argument against those who would make the government an unlimited bank of issue of irredeemable paper promises, and those who would restore the antiquated systems of state banks, local money centres, and wild-cat issues of notes, of no value beyond the immediate neighborhood of their places of issue.

This volume will be likely to have a specially important influence among Southern voters and readers.

Adams' Secret of Success: or, the Art of Getting On in the World. There will always be a fascination in a subject of this kind. While we do not always make as much use as we should of the experience of past generations, we never lose our interest in studying out as far as they may be evident, the causes that have influenced success or failure in life.

Mr. WILLIAM DAVENPORT ADAMS, whose name is already well known in connection with some popular and serviceable books, has prepared an attractive volume under the above title, which combines with a series of dissertations on methods of work, systems of business, etc., a number of well-selected and interesting biographical sketches given as illustrations of his themes.

Couture's Conversations on Art. There is a growing interest in this country in the study of art, and a growing conviction that nothing can be accomplished in art without conscientious and painstaking study. The instructions and suggestions of the masters will therefore have a permanent value for a growing circle of students.

The conversations of COUTURE, the painter of tha famous work "The Decadence of the Romans," are not only full of important suggestions and acute criticisms, but are very witty and readable. They have been skilfully translated by Mrs. S. E. STEWART.

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